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INTERNATIONAL BIBLE STUDY.

July 4, 1886.——,,——*John* 9: 1-17

See last Guardian.

July 11.——,,——*John* 10:1-18.

THE charming story of the blind man healed by Jesus, cast out by the Pharisees and sought out by the Master, is cut short in the middle by the scribes who arrange our lessons, and we are translated to the 10th chapter where we have a discourse that took its rise in that incident. At the close of the 8th chapter we have the Jews of the temple taking up stones to cast at Jesus, and at the close of the 10th chapter (10: 31) we have them again taking up stones to cast at him; the interval being occupied with the healing of the blind man, the wrath of the Pharisees, the excommunication of the irrepressible confessor of Jesus, and the remarks of Jesus suggested by the conduct of the Pharisees.

"Verily, verily, I say unto you, He that entereth not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber."

Jesus afterwards tells us that he is the door of the sheep. These priests and scribes of Jerusalem claimed to be the door of the sheep, and taught the people to reject all teachers who did not come with their sanction; theirs was the voice of God; and the greatest reproach of Jesus of Nazareth was that he did not submit his claims to their arbitrement before advancing them. Jesus now tells them plainly, what his miracles were declaring still more plainly, that he was the door, and that all who had come before him claiming the power to give access to God, were thieves and robbers, not friends of the sheep but enemies, preying upon them instead of ministering to them. In making the application of this we must remember that it refers to those who come claiming authority over the mind. The object of the minister is to lead all to Christ, not to be [illegible] between any and Christ. The [illegible] of the sheep, one who is truly concerned for the sheep, entereth in by the door. This parable of the Door must not be confounded with the parable of the Good Shepherd which follows it, at verse 10. In the first parable, the shepherd signifies a false minister of the flock. The Pharisees had thrust out the poor man to whom Jesus had given sight, for the simple reason that he would not tell lies at their bidding, and showed plainly that they were not shepherds of the sheep. The porter does not open the door to them; they enter not in by faith and by the call of God, but climb up some other way, having possibly the commendation of others like themselves, claiming to be the guides of God's people. Who is meant by the porter? It is a mistake to suppose that every person and feature in a parable must have some specific meaning; a good deal is of the nature of costume, to give the story completeness. Generally, we may say that the sheepfold, with outlying pastures, represents the church of God, and the door represents Christ; the shepherd is the one who, having faith in Christ, is commissioned by him to instruct his people, and always leads them to Christ; like the Master he makes the interests of the sheep his own. He seeketh not his own pleasure or profit but theirs; he comes not to be ministered unto but to minister. They know him and confide in him and follow him, as he follows Christ. A stranger, one who seeks his own ends and aims, they will not follow, but will instructively flee from him. All this shows the obligation upon every believer to try the spirits, to prove by the word of God those who come in the name of Christ, those who claim to be Christian ministers. The book called "The Teaching of the Twelve Apostles," lately recovered from oblivion, shows how carefully the churches examined those who came claiming to be prophets and apostles, and how ready they were to reject a man upon the least trace of covetousness discernible.

The Pharisees understood not what Jesus said; fulfilling Christ's word, "I am come that they who see might be made blind." Then Jesus said again to them, Verily, verily, I am the door of the sheep. I speak with all solemnity, conscious of the awful significance of my word. This poor man to whom I gave sight, has also through me received salvation. All that ever came before me, claiming to mediate between the sinner and God, were thieves and robbers, intent upon enriching themselves at the cost of the flock, teaching these that they please God by giving to them. The true sheep refuse to be led away by such; they are taught to prove all things. "By me if any man (any one, Gr.) enter in, he shall be saved and shall go in and out and find pasture." The fold is the place where the sheep rest at night, and only in part answers for the church; the pasturing grounds have to be included. The thief cometh not but to steal, kill, destroy, in a word, to prey upon the sheep.

"I am come that they might have life and have it more abundantly." These are glorious words, for they have the corroboration of a consecrated life and sacrificial death, and God himself attests them by raising Jesus from the dead. How many hearts have caught from them an animating hope, and been empowered by them to press forward into the fulness of divine love. "I am the good shepherd: the good shepherd giveth his life for the sheep." Jesus here shows us how to identify a true shepherd. David was one of that sort, exposing him to the assaults of a bear and a lion that he might guard his flock. The hireling fleeth at the presence of danger, leaving the flock to the rage of the wolf. There is a wonderful difference between the love of Christ as a constraining motive, and any form of selfishness.

"I am the good shepherd, and know my sheep and am known of mine, as the Father knoweth me and as I know the Father." Our Lord said to his disciples, Henceforth I call you not servants but friends, for all things that I have heard of my Father I have made known unto you. He was unreserved towards them, because of genuine love. It was enough for him that the Father knew him and approved his steps; and it is enough to the believer that Christ knows him. "The world knoweth us not, even as it knew him not." Jesus was strengthened to die on the cross for his people by the assurance that his people would know the love there revealed, and the power of his resurrection.

"And other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd." See Ephes. 2: 15-22. This Church that has no national limits consists of those who "hear the voice of Christ." They have the word of God dwelling in them.

"Therefore doth my Father love me because I lay down my life that I might take it again." God loved Abraham because he had faith to surrender his son unto him on Mt. Moriah, and none the less that Abraham held fast by faith to the promise of a resurrection contained in the assurance that a great nation would spring from him.

"No man taketh it from me." He said to Pilate, Thou hast no power against me, except it were given thee from above.

WEEKLY REVIEW.

—MR. WALKER, missionary at Fuchau, writes to the *Missionary Herald* as follows:

"The Chinese often class together opium-smoking, gambling and licentiousness as three incurable vices."—

"The forces of good and evil are both working with greatly increased power in China. The gospel and opium came in together, but so far opium has entirely outstripped the gospel. I fear it would be no exaggeration to say that there are one thousand, or even ten thousand, opium-smokers to each convert to Christianity. The Chinese nation stands self-condemned in that it has thus proudly and persistently rejected the good things we would give them, but greedily received this evil thing."

India stands similarly self-condemned in that it has laid aside its jealousy of outsiders so far as to receive a good many questionable things, but maintained it inviolably as regards the Gospel of the Lord Jesus Christ.

—ANOTHER death by polo is reported this week, that of Lieut. Clark at Umballa.

—THERE is a movement among the Parsees of Bombay to found High Schools

for their girls, under European ladies. English as well as Gujarati will be taught. Three are to be established at once.

—THE *Bombay Catholic Examiner*, upon the authority of the *Matin*, gives this account of Mgr. Renier, lately reported as having embraced Protestantism :—

"The apostate in question—for an apostasy has really taken place—is a prelate long employed in the service of the Italian Government as the custodian of the tomb of Victor Emmanuel, who not long ago having become implicated in serious frauds disappeared no one knew where. His hiding-place was, however, at length discovered and the unworthy priest together with two accomplices was tried and condemned to six months' imprisonment. Such are the antecedents of the latest "seceder" from the Catholic Church which, however, will cause but little surprise seeing that they very much resemble those of other "seceders" of the same kind.

—To give an idea of the kind of solicitations that greet the seamen that visit our harbour, it may be well to transcribe a note which was actually delivered on board a steamer immediately after coming to her moorings in the Dock. We leave out the names and localities :

"Madam R. and Miss M. a new French girl, of the——Bar, near the——, No—,—St.—Bombay, beg to present their best compliments to you, the second and third officers and Doctor, and would have much pleasure in your kind patronage, during the time your vessel is in this good little harbour of Bombay. Messrs T. and Co.'s choice spirits and wines always on hand, with a first class new billiard-table, under the management of Miss——,——Bar, June 23, 1886."

—MRS. JOSEPHINE BUTLER, giving an account of a visit to Naples, in the *Christian*, says :—

It may interest you to know that already this Vigilance Committee has attained something. It has long been the custom for powerful men—physically dangerous through their great bodily strength—acting as agents of the houses of ill-fame, to board all the vessels which arrive in port, without exception, and to thrust into the hands of the sailors and others cards of invitation, photographs, &c , of an indescribable nature. Any personal opposition to these creatures made one liable to be stabbed in the back, or knocked down in the dark. An application, however, to the Questors (Head of Police) on this subject has been so successful that these agents are now scarcely ever seen on board the ships. A few who attempted to transgress the limit lately were arrested.

—WE have been favoured with a letter from Messrs. Phillips & Co., Ltd., Chemists, Wine and Genl. Merchants, Bombay, and with a sample bottle of one of their Non-Alcoholic Syrups for the production of non-intoxicating drinks. We are glad that the ingenuity of many in these days is directed to the supply of liquors that will quench the thirst, please the palate and suit the constitution without stealing away the brains. We ourselves like water pure and simple (except with tea and coffee,) but it is not so with people generally, and we recommend those who feel the need of them to avail themselves of the "choice variety" of non-alcoholic yet palatable beverages supplied by Messrs. Phillips & Co., and hope that this traffic may meet with such a development that the said company shall speedily withdraw from all traffic in wines and spirits, except for medicinal purposes.

—ANOTHER letter from the Maharajah Dhuleep Singh, written at Suez, appears in a contemporary. One would think that the writer's mind was affected. He defies the English Government to bribe him into keeping away from India, or in any way to exclude him from coming here. It was, perhaps, inexpedient in the Government to prohibit his coming here, as it makes him believe that he is a person of prodigious importance and that his coming would rouse the country.

—MR. RUSKIN has been very much put out by a circular asking him to subscribe to pay off the debt on a chapel at Richmond, and seeks to immortalize himself by a letter in excellent *Carlylese* :—

"Brantwood, Coniston, Lancashire, May 19, 1886. Sir,—I am scornfully amused at your appeal to me of all people in the world the precisely least likely to give you a farthing! My first word to all men and boys who care to hear me is 'Don't get into debt. Starve and go to heaven—but don't borrow. Try first begging—I don't mind if it's really needful—stealing! But don't buy things you can't pay for!!' And of all manner of debtors pious people building churches they can't pay for are the most detestable nonsense to me. Can't you preach and pray behind the hedges—or in a sandpit—or a coalhole—first? And of all manner of churches thus idiotically built, iron churches are the damnablest to me. And of all the sects of believers in any ruling spirit—Hindoos, Turks, Feather Idolaters, and Mumbo Jumbo, Log and Fireworshippers—who want churches, your modern English Evangelical sect is the most absurd, and entirely objectionable and unendurable to me! All which they might very easily have found out from my books—any other sort of sect would! before bothering me to write it to them. Ever, nevertheless, and in all this saying, your faithful servant, JOHN RUSKIN."

We are afraid the good people for whom this affectionate sermon is intended, will not profit much by the exhortation. Would he recommend this style for the pulpit? Perhaps the preacher would not be unwilling to preach in a coal-hole, if Mr. Ruskin and his friends will take seats therein. Mr. R. seems to think that an invitation to him to join in building a chapel, is such an outrageous insult as justifies him in the vituperation which he pours forth. We suppose that persons in Mr. Ruskin's position are very often asked to contribute to this and that good object, and can understand that it becomes somewhat of a nuisance to him and others. Still, we should have thought that Mr. Ruskin might have checked the temptation to write in this bull-dog fashion. For one thing he shows how he is affected towards evangelical religion.

—IN an article entitled "Can any good thing come out of Ireland?" the *Evangelisches Missions-Magazin*, for June, seeks to show that much good proceeds from Ireland, and cites the testimony given to the missionaries of the Irish Presbyterian Mission in Guzarat by Mr. Malabari in his book entitled "Guzarat and the Guzaratis." Mr. Malabari says that the Irish missionaries were his best friends, and it is very creditable to him that he should speak in such appreciative and enthusiastic terms of those missionaries, making special mission of William Dixon, William Wallace, Robert Montgomery, J. Van Someren Taylor, and Mr. Wells. From the statements made, it is evident that these missionaries exercised a powerful influence on young Mr. Malabari, and had much to do with the development of his literary powers.

—THE Parsee cricket-team that went to England, has not been able to telegraph back *veni, vidi, vici*. They went and saw but did not conquer. The *Overland Mail* :—

The poor show made by the Parsee team in the cricket-field ought not to discourage them, or to cause their gallant attempt to win some laurels in the native home of cricket to be treated in India with satire. We thought that they would have made a better fight than they have done, but we believe that they will have no cause to regret their journey. They belong to a spirited race, and out of their defeat they may yet extract some useful lessons, which, rightly and pluckily appreciated, may help them on the way to improved play and future triumphs. There was a generous desire that they should make a brilliant campaign. Though they won't do that, we think they will take away with them a sense of much kindness, and memories of pleasant, if in all respects satisfactory, venture.

A man may shine as a cricketer we suppose, and yet be without some qualities that are of much more importance. The Parsee who gives his heart to it may easily find some lines of honourable activity in which he may excel Englishmen. How great account men make of their amusements, is shown by the fact that companies are found proceeding from England to the ends of the earth and from the ends of the earth to England, at an immense sacrifice of time and money to show their good play. A this shows how far from the thoughts of men is the idea that man is simply a probationer in this life, and is soon to appear before the highest tribunal. It is well for each one of us to ask, What is it that I am trying to excel in?

—WE seem to have mislaid our copy of the Am. Madura Mission Report, but we are told that we misread one statement in it, and that it is not Mr. Burnell Senr. who is dead, but his wife. Mr. Burnell is suffering much as when he left this country, and is at Northampton, Mass. Mrs. Burnell was held in high esteem by all who knew her. The Burnells Senr. are succeeded in the mission field by their son, Rev. A. H. Burnell and his wife.

—MR HENRY WARD BEECHER is proceeding to England on an extensive lecturing tour. Mr. Matthew Arnold is lecturing in America.

—THE *Freeman's Journal* has a telegram from Chicago regarding the defeat of the Home Rule bill, in which occur the words "The march of Irish liberty is delayed, not defeated." This Irish liberty is of a peculiar sort, judging from the deeds of the Moonlighters. See a notice of one of these outrages in our Epitome.

—MR. KNOWLES concluded his interesting account of the work among the Thar in last week's *Indian Witness*. He had baptized 591 persons of this tribe, men, women and children. The remarkable thing is the unhesitating way in which this people accepted as soon as they heard the Gospel and immediately asked for baptism. The *Indian Witness* seems a little startled by the statement that in a certain village where he was expected, preparations were made for his coming and a large *lota* of water placed where it would be available for baptismal purposes. It looks very much as though the villagers, before hearing the Gospel,

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had made up their minds to imitate their brethren in the other villages and accept it. We attach very little importance to the baptizing of a multitude of illiterate peasants, apart from the appointment of faithful men to instruct them continuously in the Gospel. None of these Tharus can read, and it is of the utmost importance that they should have the unremitted attention of those who can interpret to them the will of the Master. We hope to learn that arrangements of this kind are being effected.

—The London *Lancet* says that it is now the exception, instead of the rule, to find a man or woman, of middle age, who is not more or less addicted to the abuse of morphia, chloral, bromide of potassium, or some one of the many sleep-inducers or pain-relievers which the 19th century has produced. It adds that the victims of the abuse must not simply be counted by those who die of it, but by those who are left to drag out miserable lives, victims of the cravings thus induced.

—We are told that Christ is indeed a perfect Saviour, that God has provided a perfect system of salvation in Him, and that men would be perfectly saved, if they were disposed to avail themselves of this perfect system. But alas! they are not. Whatever a man does he does imperfectly, and makes a partial and incomplete use of God's gracious gift. We quite agree with the view expressed of man's imperfection, indolence and negligence. But is not this what man is to be saved from? Is not a perfect Saviour one who is adapted to man as he is? He came *to save his people from their sins.* It seems to us that we are not advancing this great end, if we insist upon it that it is not possible for man to be perfectly saved. So far as we have grasped the meaning of the Gospel its great aim is to inspire men with a desire for a complete salvation and with a belief that Christ will meet this desire. There are men who hate sin, in all its forms, more than they hate anything else, and it seems to us that the Bible assures them that Christ will satisfy this thirst if they come unto him. Jesus Christ's ability to save unto the uttermost, does not mean an ability to save certain singularly endowed persons, free from the imperfections that beset ordinary humanity, but to save even the chief of sinners. If men settle it in their minds that only a certain percentage of salvation is obtainable here, it is certain that they will not get beyond that percentage in their experience nor help others to get beyond it. The nature of Christ's salvation is such that it obviates the objections that naturally arise when the subject is mooted, for instance, that men will be inflated, spiritually proud and all that. These are the very things we most need to be delivered from, and Christ does it by himself becoming our righteousness and teaching us to find all goodness in him, and moment by moment to draw from his fulness.

—Her Majesty's speech, proroguing Parliament, has a word in it which almost seems like an error of the telegraph: "to ascertain the sense of the people in *favour* of a proposal for an Irish Parliement." We should have expected the word "*as regards*" instead of *in favour of.*

—We are glad to announce the return of Mr. Haig, Principal of the C. V. E. S. Normal School at Ahmednuggur.

—The U. S. Presbyterian Gen. Assembly met this year at Minneapolis. Dr. D. C. Marquis was elected Moderator. The Home and Foreign Mission Boards reported debts amounting to $100,000. A weekly offering as a part of public worship was recommended. The 100th General Assembly will be in 1888 We understand that there is a probability that the Pan-Presbyterian Synod of India will be held in Bombay, the next cold season.

—Some in India may remember the Rev. Mr. Hendrix who accompanied Bishop Marvin, of the M. E. Church South, on his tour. Mr. Hendrix is one of four bishops just elected by the M. E. Church South, at the General Conference in Richmond.

—"Seeking a Key" and H. A. G. Next week.

—We are sorry to say that an editorial that should have appeared in this issue has gone astray in the Press.

NOTICES OF BOOKS AND REPORTS.

"Doubt and Conscience." By Dr. W. F. Gess. Translated from the German. Tract and Book Society, Bombay. (The title-page says, *Religious Tract and Book Society.* This is not the title of our local Tract and Book Society. The parent Society's title is *Religious Tract Society.* The local Society is simply the *Bombay Tract and Book Society.*) This handsomely printed tract of 107 pp. is No. 2 of Present Day Papers. It is the second Lecture of a course of three, No. 1 the Right of Doubt having been already published by the T. and B Society, while No. 3 is yet to appear. There is a disadvantage in this piecemeal publication which we pointed out in our notice of the first Lecture; the reader is kept in suspense as to the conclusion of the whole. The seeker for certainty is, however, not left in the second Lecture so far back as he was in the first; and happily there are here affirmations concerning prayer that are fitted to be helpful. Conscience is defined (p. 2) as "the spontaneous knowledge, inherent in man, of an unconditional law which prescribes to him how he is to act, and an involuntary judgment by him as to whether his acts are in keeping with this law or not." The author thinks "he is expressing the opinion of all" when he says this. We cannot, however, accept of it. We regard Conscience as a sense of obligation, and dependent on the understanding for a knowledge of what should be done, so that when the understanding is darkened the man's conscience will bind him to do wrong things, and in the measure in which his understanding is enlightened the promptings of conscience will be purified. All over the world we find people led by conscience to do a multitude of things that are any thing but commendable, as when the Hindoo carries his dying parent to the borders of the Ganges, precipitating his death, or when he finds himself compelled to make a sign of obeisance in passing an idol temple. Many difficulties connected with this subject arise until we recognize conscience as a sense of obligation to a higher power, to a Will above our own, with the requirements of which we are to get acquainted by a right use of our powers and opportunities.

The Lecturer shows that the voice of conscience is a refutation of Materialism. He points out the inadequacy of Conscience, and the need of a life of actual communion with God; cites the instances of those who have had such communion, and have proved it by answers received to their prayers. The life of Francke illustrates this. In man himself there are witnesses to the eternal Creator, Lawgiver and Judge. There is a great deal of matter for reflection in this able Lecture, and we think that there are many in this country who might profit much by a careful perusal of it. It is sold at 1 anna.

"*Dr. Cullis and his Work: Twenty years of Blessing in answer to Prayer.*" Edited by Rev. W. H. Daniels. Dr. Cullis and his work of faith have found an appreciative and sympathetic chronicler in Mr. Daniels author of "D. L. Moody and his Work." Nothing could better exemplify the diversity of the Spirit's methods than the life of Mr. Moody and that of Dr. Cullis; strikingly as they differ in so many respects, it is the one Spirit, the one faith that animates them. We have often noticed the Reports of Dr. Cullis' work, and need not now retrace the details of it. This book is well fitted to be useful to many in what is perhaps of highest importance, the development and confirmation of their faith. What is of higher importance for man than to know how to prevail at the throne of grace? It was in 1862 that Dr. Cullis began to entertain the idea that God would have him embark in philanthropic enterprizes on the faith line, *i. e.* asking God, and God alone, for the necessary means. He must have heard of Mr. Muller's wonderful work in Bristol, whose Orphanages were then already in existence. He began with a Home for Consumptives, went on to its enlargement, then thought of an Orphanage, Home for Deaconnesses, Tract Repository, a Chapel, Grove Hall which cost $100·000, Home for Cancer patients, Grove Hall Church, Beacon Hill Church, City Missions, Missions to Seamen, Home for Fallen Women, Foreign Missions, the Boydton Institute for blacks,—we cannot bring the sentence to a close, because the Dr. is always getting new ideas and branching off in new enterprizes. Some may think that it is not in accordance with what we are told about the work of the Spirit in the New Testament that one man should undertake such a great variety of labours. Hitherto, the Lord does not appear to have failed to meet the enlarging demands of his servant's faith. We are told of the Messiah's kingdom that "of the *increase* of his government and peace there shall be no end;" perpetual increase is the law of it. Unto him that hath shall be given. Still, the rule of the Spirit as regards diversities of operations, is that laid down in 1 Cor. xii. "Have faith in God" is the motto of this beautiful book, and it is well fitted to help men to exercise this faith. The faith that takes hold of God for our present needs, for the immediate wants of those around us, is what we specially need. The fact that Dr. Cullis, George Muller and others like them, stand out so strongly defined against the dull back-ground of ordinary Christian profession, shows that that which ought to find expression in every Christian is still exceptional, still a wonder.

Report of the Am. Presbyterian Mission in W. India. The Rev. Mr. Seiler points out a number of circumstances that hinder educated Natives from interesting themselves in Christianity. He says the question is not so much how we can get converts, as,—how we can make them self-supporting. The reports of the different members of the Mission are here brought together. Mr. Seiler, Mrs. Seiler, (Kolhapore,) Mr. Graham, Mrs. Graham, (Sangli.) Mrs. Goheen, Mr. Goheen, (Kolhapur,) Mr. Ferris, Mrs. Ferris, (Panhala,) Mr. Tedford, (Ratnagiri,) Mrs. Hull, Miss Patton tell successively about the work in which they are engaged. The communicants at Kolhapore and two out-stations number 47; at Panhala and two out-stations, 33; at Ratnagiri 4; together, 84. Pupils in day-schools 761; in Sunday-schools 585. Received to membership on examination, 6; on certificate, 9. The Reports show that the usual departments of service have been diligently attended to: preaching, touring, school-work, colportage, instruction of Christians, Dispensary work, Zenana visiting, &c. &c. Mrs. Goheen says:—

"The difficulty of educated (and uneducated) natives with the Bible is the same as their difficulty with Christian preaching, in reference to which I once heard a Brahman make this confession, after listening attentively to a sermon on—"Love to God and love to men as fulfilling the whole law" he said, "Such preaching is plain, good and true. If all men would live according to it, it would regenerate the world. But there is one difficulty connected with your preaching, and only one; that is—we don't we Hindus cannot understand it, for we can't, we have no *relish* for it."

[We are favoured with the following: *Medical Missionary Record*, May; Report of the Calcutta Corr. Com. of the C. M. S.; *Anglo-Indian Advocate*; *Indian Jurist*, June.

The Bombay Guardian.

SATURDAY, JULY 3, 1886.

COERCION.

COERCION: the word has an ugly sound. It frowns upon us; lifts up the rod threateningly. People were angry with Lord Salisbury for talking about twenty years of coercion for Ireland, as though it savoured of despotism and a stern trampling down of the rights of men. But what do we understand by law? Does the law come to the citizen cap in hand, saying, If you please, do not steal? Nay, verily, it speaks peremptorily enough and says, Steal at your peril. Penalty for disobedience is coercion, and without it no government could stand. The difficulty in Ireland is that coercion has been too much on the side of the masses rather than on the side of the masters. Instead of the law forbidding men to steal, burn, torture and kill, the mob has used coercion to hinder well-disposed men from obeying the law. What is boycotting but coercion on the part of the law-breakers against those who wished to keep the law? The following statement, if not made on competent authority, and if exceptional, would be incredible; but there has been too many instances of the kind, and the Rev. Mr. Forster, Rector of St. Mary's, Belfast, vouches for the truth of it:—

"A clergyman of the Church of Ireland in the south, a couple of months ago, fell under the ban of the local National League, chiefly for interposing to shelter two Protestants, parishioners. He found it impossible to procure anywhere around the simplest necessaries of life, and all his supplies had to be procured from a distance of over 60 miles. Near home he tried in vain; his messengers were watched and their steps were dogged wherever they went. A little later this clergyman's wife fell seriously ill of an illness which ended in her death. During her last days he could not get for love or money in the neighbouring town one pound of lean beef to make beef-tea When she was at her worst, the local band, playing, followed by a multitude shouting, passed by, of deliberation, on the road not 50 yards from the bedroom windows. After the lady's death her husband dared not ask anyone around to supply him with a coffin or any of the funeral requisites. He had to send over 40 miles for the coffin and hearse and whatever else was needed, that the remains might be taken to the railway station for burial in a distant county. While the lady was in health and strength her generosity was experienced by every distressed family within her reach."

Here, indeed, is coercion of a kind more intolerable than that of the most absolute government. Ordinary powder does not suffice to express the animosity of the class that has been making trouble in Ireland lately; they must needs use dynamite and attempt the destruction of London. We have no defence to offer for cases of eviction such as have been reported to us; but even here the tenant was not dispossessed of anything to which he had a claim in law. He could'nt pay his rent and had to leave. In other parts of the world this is not considered a hardship, but a matter of course. It would have been better if landlords had shown more kindliness and forbearance; but does this failure justify their assassination? We have seen some of the noblest and worthiest Englishmen of our time barbarously shot down in the Phenix Park of Dublin, and have found this form of coercion defended or palliated by multitudes in Ireland. This coercion has displayed itself on the floor of the House of Commons where, a few years ago, certain Parnellites were able to put a complete stop to legislation and Government, until a new law had been borrowed from France, to remove the block from the wheels of Government.

Now we are told that the amiable people who combined to boycott the clergyman mentioned in the above extract, if allowed to have their own Parliament, will surely show the utmost consideration for the rights of all Protestants, and that it is a great mistake for the Protestants of Ulster to shrink from giving the Romanists the opportunity of showing how kindly disposed they are towards them. Break down the palisades of the sheep-fold and let the wolves have fair play, and you will find the latter becoming as gentle and tractable as the sheep themselves.

The apostle Paul tells us that "rulers are not a terror to good works, but to the evil." "He is the minister of God, a revenger to execute wrath upon him that doeth evil." This ought to be just as true under constitutional governments as under unlimited monarchies. In modern times we seem to be drifting away from this conception of the ruling power. If there are refractory elements, men of violence and of extravagant assumptions, they must be conciliated by giving them power. When Rome began to conciliate the turbulent elements by largesses and theatrical shows, she began to near the verge of her own ruin. If we mistake not Mr Stuart Mill's tractate on Liberty has contributed somewhat to the formation of a public sentiment that revolts against the strict enforcement of the penalties of law.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

SIR,—That the Rev. Narayan Sheshadri has been honoured with the title and degree of Doctor of Divinity was the announcement made by you in your last week's issue, and it must have gratified many of the numerous friends of that good man. Narayan Sheshadri was a household word in Bombay before his transference to the Deccan, and the rhymed couplet, "Narayan Sheshadri, Bombaika Padri," was often on the lips of the non-Christian Natives, young and old. He was the first educated Brahman that embraced Christianity in Bombay, and his energy in the propagation of his new faith by open preaching in the street and on the sea-shore, brought him prominently before all classes of people. Formerly he was always associated with the Rev. George Bowen, and I do not believe any missionaries have suffered so much persecution as these two gentlemen in that city. He was the life and spirit of the Free Church Institution, in both its departments. He taught full five hours every day, while superintending the school department, and latterly took a prominent part in the instruction in the upper department. What was remarkable about him was that there was a sweetness about his way which charmed all. A happy, contented look always marked him, and he seemed to be pleased with every body. The students, chiefly of the College Division, regarded him more as a friend than a teacher, and spoke freely with him about their spiritual necessities. With him there was nothing gloomy: even conversations on the gravest subject were lit up with his happy, joyful spirit, and nothing but a happy sunshine was felt with him. He had a quiet humour which he freely used in his dealings with all. I remember, when a junior student, I went with a member of my school-fellows to a Sunday service he held for Hindu beggars, and after the service he came out and talked with us all in a most friendly and familiar manner. There was one amongst us who had often troubled him at the street-preaching, pelted stones and mud at him and following him with roars of abuse and insult; and this lad observed to us privately that he every moment feared that Dr. Sheshadri would refer to his rudeness or show by his manner that he knew him, but he had done nothing of the kind. The young lad never troubled the Missionary again.

Besides the hard work at the Institution, Mr. Narayan had private classes for office-going people at his house, and crowds of visitors in the evenings. Some of those visitors did not leave him till 11 or 12 at night. I remember my father being disturbed one night at 1 or 2 o'clock in the morning by the father of a young teacher from our school. He came asking if my brother knew where his son was. His son was then at the house of Narayan Sheshadri, Bombaika Padri, discoursing with two or three other gentlemen, on the subject of religion! I have not forgotten the remark my father then made: "I shall, also, have some day to go in this way, looking for my sons," and so one night he had to knock at the door

of the house of a missionary and ask if his son was with him. Not only young gentlemen, but also their ladies came to converse with the missionary and his wife, and, not seldom, to drink tea with them.

Narayan Sheshadri's house was an asylum for the poorer Native Christians, and a home for the educated. Converts of all Missions met in his house, and his hospitality was generous. His income was limited, but his kindness had no limit. His style of living was simple, and he stinted himself much. But he did not complain. I remember Dr. Wilson openly remarking in the Mission Church from the pulpit, after his visit to him at Indapur, that he never came across a more contented man than Narayan. While educated converts, as a rule, are great grumblers and ambitious to equal the Europeans in the amount of their salaries, this good man, though as highly educated as any man and as refined, submitted to what came to him in the Providence of God. When he first went to Indapur, he boarded with an assistant of his whose mode of living was most humble, and afterwards, too, after his family joined him, he lived in a mud house, more fit for a cow-shed than a habitation for a gentleman and a lady of so much education and refinement.

The energy of Dr. Sheshadri was most wonderful. I paid him a visit at Indapur, soon after his transference there, and I was astonished at the amount of work he did. He got up early in the morning and went to the Maharwada, where he gathered the ragged, or rather naked children of the aborigines, and catechised them under a tree in a most lively manner for half an hour, dismissing them with a handful of parched grain to each child. Thence we proceeded to a thatched hut, in which more decent children sat on the floor, writing on wooden slates the Marathi alphabet. They were examined and taught by the Missionary, the religious instruction having been imparted in a humourous and attractive way, drawing adults from the neighbourhood. Thence we walked back to the Missionary's lodgings, where there was another school of little children, attended by his children also, which had to be personally examined and taught. And by 10 or 10½ o'clock, the Missionary was free to attend to more private business. By 11 or 12 o'clock, the breakfast was taken, after which we had prayers. Then at 1 or 2 o'clock the Brahman boys from the town came for their English lessons, and these lads were taught till 4 or 5 o'clock most carefully. The books used were those of the C. V. Society. In the evening Dr. Narayan's catechist usually went out to preach, but he himself talked with the people that came to his house. Before going to bed, there were the prayers again, and though it used to be late, the "black Scotchman" was as long over them, as white Scotchmen usually are. We would be talking over the portion read, and, like the late Mr. Molesworth, Dr. Sheshadri did not care much to consult commentaries.

At Jalna he has acted as Pastor, Missionary, Professor, and Bishop, but I shall not say anything about his labours there; for I have no personal acquaintance with them.

I would only mention one more characteristic of the man. Though, as he remarked in England, like the Apostle Paul, he was a man of the Brahmans, he is the most unbrahminical Brahman gentleman I have ever saw in my life. The transforming renovating power of Christianity has never been so signally manifested, so far as my personal knowledge is concerned, as in the case of Dr. Sheshadri. And this marvellous illustration of the renovating and elevating power of Christianity upon the human heart and character was publicly testified to by the Bishop of London at Exeter Hall when Dr. Sheshadri made his first speech at the meeting of the Bible Society. He said that he had been reading before coming to the meeting a bulky volume by a man of great intellectual power written in a sceptical spirit which had very much agitated his mind, but all the agitation had passed away and perfect repose of faith had been restored to him by the moral efficacy of Christianity which attested its Divine origin that he had witnessed in the face and discourse of the Indian speaker that had preceded him. Dr. Sheshadri was at home in the company of Europeans, mixed equally with educated and non-educated Christians and heathens, and never betrayed his high birth or position or education when sipping tea with what are called low-castes, scavengers and others,—or smoking (just for the occasion) the *huka*. He was, with Christian instinctiveness, all things to all men. Such a man ought to be where he was some twenty years ago, in Bombay; but God has appointed him other work—to raise the degraded outcastes, and it is the glory of Christianity that it has influenced a Brahman to do this work. Enemies of education, in times past, prophesied that high English education given to Natives would prejudice them against rural work, but when educated foreigners show a real love for rural work and illiterate rustics and degraded outcastes, educated Natives will not fail to imitate them. The late Dr. Wilson was a mighty power for good,—a great leveller of classes and castes, and Dr. Sheshadri is a noble monument of his spirit and work.

It is customary, and, also, natural, (and shall I not say scriptural) to give honour to those who honour the Lord, and I rejoice that he has been honoured with the highest theological degree, indicating both his abilities and the great esteem in which he is held by the Christian public. William Taylor has been honoured with the office of Bishop by the Church to which he belongs, and Narayan Sheshadri has been made a Doctor of Divinity by his church. Such a great educationist, scholar, and cultured gentleman deserves the honour. May he live long to enjoy it and use it for advancing the great cause which he has for nearly half a century so energetically served and signally honoured by his pure and exalted life. "The Lord saith,—Them that honour me I will honour, and they that despise me shall be lightly esteemed." 1 Sam. ii, 30.

In conclusion, I would express the earnest wish,—which I have no doubt is the earnest desire of the whole of Christendom—at least of the Protestant world of England and America together with India, that the highest honour in the gift of the Free Church may be conferred upon this humble and self-denying servant of the Crucified Nazarene, the Moderatorship of the General Assembly of the Free Church of Scotland.

26th June. A. B. C.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

METHODIST E. CHURCH, Grant Road. Rev. J. S. Stone, M. D., pastor. Services: Sundays, 11 a. m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Apollo St. Hall, 3-30 p. m.

AT no previous Camp-meeting were the expenses so cheerfully subscribed as they were at the recent meeting in the Lanowlee woods. Many of the subscriptions have been sent in and we have been able to pay the contractor the instalments as agreed. Our three months' grace expires on the 29th of July, so we beg to remind our friends who have not paid their subscriptions that they may be sent to

W. H. STEPHENS,
No. 4, Apollo Street, Fort, Bombay.

THE United Quarterly Love-Feast of the M. E. Churches, Bombay, will be held this evening at 8 p. m., at the Fort meeting place, Apollo St.

IF any one has the author's copy of "The Amens of Christ," will he please restore it?

Epitome of News.

SATURDAY, JUNE 26.

—A Mahomedan woman, delirious with fever, drowned herself and her child, 2 years old, in the Mombadevi tank.

—Colonel F. W. Major, Presidency Paymaster, presented on Wednesday afternoon, Mr. Rustomjee Manockjee, late head clerk of the Presidency Pay Office, who retired on pension in January last, with a *Sanad* from the Governor-General of India, conferring upon him the title of Khan Sahib as a personal distinction in recognition of the valuable services rendered by him to the department for a period of 31 years. Besides his services rendered to the department, Khan Sahib Rustomjee was selected in 1856, by the late General Barr, to accompany him to Persia as his head assistant, that officer being then appointed Chief Paymaster to the Persian Expeditionary Force.

—*Times of India*; Calcutta, 25: The *Englishman* hears that the Government Solicitor has decided to carry on the criminal prosecution which the late Mr. Miller instituted against Mr. Knight, the editor of the *Statesman*; and that the case will come on at the next Sessions.

—The Indian and Colonial Exhibition maintains its place in public estimation as the most wonderful thing of the kind ever seen, and it also promises to be a great financial success.

MONDAY, JUNE 28.

—A *sanad* from the Government of India conferring the title of Khan Bahadur was bestowed as a personal distinction on Mr. Rustomjee Jamaspjee Ashburner, treasurer of the Paper Currency Bank; by the hand of Mr. A. F. Cox.

—The Bombay Government decline acceding to the petition of liquor-sellers, and will not modify the Resolution of March 17, 1886.

TUESDAY, JUNE 29.

—*Times of India*; Mandalay: Colonel Gordon's column has had a second engagement with Moung Shwe's band, and dispersed them, after severe fighting, in which seven men were killed and twenty-three men were wounded on our side. The force under Captains Wilbraham and Grant had an encounter with Prince Myingsaing's followers on the 23rd instant, and drove them from their position at Kumay at the point of the bayonet. Our

casualties were one corporal of the Somerset Regiment killed, and Captain Wilbraham and eight men wounded.

—From the account furnished by Captain Harrison Smith of his recent expedition to Abyssinia, it appears that at first he was not at all well received by the King. On his arrival in Abyssinian territory he was arrested and guarded by a certain number of soldiers. After a time he endeavoured to see the King, and only obtained permission to go on, when Ras-Aloula was fully persuaded that Captain Smith had no connection with the Italian expedition at Massowah. On arriving at Wafita he could not get an audience direct with King John. He told the Greek doctor, who served as an intermediary, the object of his visit, and, after much delay, was permitted an audience with his Majesty. Captain Smith handed to the King the letter of her Majesty, which contained many expressions of friendship. At the same time he presented, on behalf of the Queen, a richly-ornamented sword, and some presents from the Khedive. The King then expressed himself satisfied that the Mission had no connection with that of the Italians on the Red Sea, but did not disguise his astonishment at the favourable attitude of England towards the aggressive policy of the Italians, and said that he must hesitate to accept the warm expressions of friendship from England unless they were accompanied by some material guarantees. Two days after this answer, the King gave some presents to Captain Smith and a letter for her Majesty. In this letter the King addresses the Queen as "Your Majesty and Royal Sister." Captain Smith attributes much of his delay to the difficulties with interpreters. At Shoa he met a Greek on his way to Wafita, who stated he was the bearer of letters from his Government to the King of Abyssinia. In the same province he found a German, contractor to the Abyssinian army, and constructor of a new palace for the King.

—*Bombay Gazette*; Colombo, 26: The British India steam-ship *Arcot* struck a reef off Calachel and sprang a leak. The captain made all steam possible and ran for Colombo, where she was beached to save her from sinking.

—*Missionary Herald*; June: A note from Dr. Hyde, of Honolulu, reports that "news has just come that on March 6 the bottom fell out of the volcano, and that Kilauea is now only a black hole in the ground, no lava, no fire to be seen. But such phenomena have been seen before, and the wonderful crater may fill up again and be active once more. There were forty-nine earthquakes on the island of Hawaii at the time, and probably some new vent opened for the subterranean fires."

—Some Egypt and especially the American United Presbyterian Mission in that land have suffered a serious loss in the death of Rev. Dr. John Hogg, who died at Asyoot on February 27. It is largely due to the indefatigable energy and ability of Dr. Hogg that the mission in Egypt has met with such marked success. He has preached all along the Nile from Assouan to Cairo, and the college at Asyoot, of which he has been for some years the head, had at last reports 338 students. At his funeral, according to an account given by Rev. Dr. I. G. Bliss, a thousand people were crowded into the chapel and more than a thousand outside. The mudir of the district and his escort were present, and listened most attentively. At another crowded public service which was held, the mudir was again present with his attendants, and afterwards *walked* to the city limits, where they mounted their horses and followed the remains, together with a vast crowd, to the distant grave on the mountain-side. Dr. Bliss says that there is mourning from one end of the land to the other over the loss they have sustained. Even far down on the Delta it is reported that the people cried and mourned as if their own father had died.

—A suggestion having come from Great Britain that some day should be agreed upon for a general observance as a season of united prayer in behalf of foreign missions, the Prudential Committee of the American Board adopted the following resolution:—

"*Resolved*: That the suggestion of a day of special prayer throughout the Protestant world in behalf of foreign missions meets with our hearty approval, and we take the liberty of naming the first Sunday of November next, the seventh of that month, as an appropriate time for such observance. We would further express the hope that all religious journals, and especially missionary magazines in different languages, will unite in recommending the observance of this day of concerted supplication for the universal outpouring of the Holy Spirit and for the speedy advancement of Christ's kingdom among all nations and people of the earth."

—*William H. Gulick, San Sebastian, Spain.*—It is impossible to communicate the feelings that are awakened by the pressing in to the services week after week of so many new persons. The room used is now, every Thursday and Sunday evening, filled with some eighty or ninety from the town, besides our own family of forty. When forced to it, not before, we will take in additional room, contiguous, for twenty or thirty more. The wild young fellows who were at first disorderly and gave us trouble have greatly changed for the better, and we hope and pray that they may be wholly won and conquered by the gospel. The news is encouraging from almost all of the stations.

—*Times of India*: Yesterday afternoon the Town Hall was the scene of a good deal of excitement. The last public auction sale of liquor licenses was held there by the Collector of Bombay. Parsees, Hindoos, Goanese, and native Christians, mustered in great force, the large hall being nearly full of men, women and children. The first class shops were put up first at the reserved price of Rs. 500 each, and, in spite of the moan made to Government regarding the rigid laws that obtain with regard to spirit licenses, every shop fetched a considerable amount over the price fixed on it by Government. Though there will be no sale next year, these prices will hold good for three years, as the licenses will only be renewed on payment of their value at this auction. After that, of course, the value will be assessed by the Abkari inspectors. Out of the fifty licenses put up, 49 were sold, the fiftieth was bought in as the police objected to the locality. The sale will continue to-morrow and for some days to come yet, as 450 licenses remain to be sold. It is hardly worth mentioning that the Government are turning a pretty penny by the rivalry of the bidders, for even here every caste seems to exult over the downfall of another. The sales are fetching more this year than they did this time twelve months ago.

—The Turkish caravan for Mecca leaves Constantinople on the 8th July this year, ten days earlier than usual.

—The Coroner's Jury, in the case of Gunner Powell, who shot himself at Fort St. George, in returning a verdict requested that the attention of the proper authorities should be called to the frequency of suicide among soldiers, and that some measures should be adopted for the safe custody of ammunition.

—*Indian Spectator*: We regret to hear of the death of Sir Charles Trevelyan. It is now many years since Sir Charles retired from India, but the memory of his good work is still as fresh as ever. The deceased is best remembered, even by women in this country, for his sturdy opposition to the Income Tax, the sincerity of which he proved by sacrificing the high office of Governor of Madras. The Income Tax was perhaps more unpopular in those days than at present. It is easy to understand, therefore, that the name of the champion of the people should be enshrined in popular song

Wednesday, June 30.

—The Maharajah Dhuleep Singh to the *Times of India*; Suez, June 7: "Will you permit me, through the medium of your influential journal, to narrate a few events in connexion with myself in the hope that they may prove interesting to the general public. Although I am a naturalised Englishman, yet I was arrested at Aden without a warrant, one having been issued since. I re-embraced Sikhism while staying at Aden. Before quitting England, the Indian Government in great trepidation, offered me £50,000 in full of all my claims upon it, provided I promised never to return to India. But I declined this offer, as I would not accept £500,000 and give a receipt in full. My health having broken down through residence at Aden, I am now travelling on my way back to Europe in order to drink the German waters.

"Although the Indian Government succeeded in preventing me from reaching Bombay lately, yet they are not able to close all the roads that there are to India. For when I return, I can either land at Goa or Pondicherry, or if I fancy an overland route, then I can enter the Punjab through Russia In that event I suppose the whole of the British army in India would be sent out, as well as the assistance of "our ally" the Ameer invoked to resist the coming of a single individual, *viz*, myself. What a wonderful spectacle ! !

"The tax-payer of India, no doubt, will be glad to hear that I have resigned the miserable stipend paid to me under that iniquitous treaty of the annexation, which was extorted from me by my guardian when I was a minor, thus setting aside that illegal document entirely. As soon as restored to health, I hope to appeal for pecuniary aid to the oriental liberality of both my brother princes as well as the people of India. Should, however, the Government place its veto upon their generous impulse, then I shall have no alternative but to transfer my allegiance to some other European Power, who, I daresay, will provide for my maintenance. I find it very difficult to collect my thoughts at present owing to bad weather."

—A correspondent of the *Times*, Naples, May 28, speaking of the eruption of Mt. Etna, says: An eruption of such vast proportions shows how powerless is man, and, therefore, all the inhabitants of the afflicted districts have recourse to their gods, as they have always done when Vesuvius has been dealing ruin and destruction around. The images of the Madonna, St. Antonio, St. Giuseppe, and St. Michael the Archangel have been carried in procession about the country. A popular superstition maintains that the eruption of 1883 was stayed by the image of St. Antonio. All such efforts have been ineffective up to the present, and at the request of the Archbishop of Catania the municipality of that city have acceded to the wishes of the Archbishop and have sent the miraculous veil of St. Agath[illegible] It was taken there in a landau, says the *P[illegible]golo*. It is of a reddish colour, and is [illegible] with ribands to the top of a pole. The [illegible]bishop held it, and on its arriving at N[illegible] a friar was preaching to the inhabitants, [illegible] all the peasantry were on their knees. [illegible] hour has come,' said the friar 'to make [illegible]tence, for God is tired of blasphemy.'

—On Tuesday, June 8, Lady Kinnaird gave a breakfast at the Cannon-street Hotel to the supporters of the Indian Female Normal School and Instruction Society. Sir William Muir, K. C. S. I., presided; and among the special guests of the occasion were M[illegible] Ramabji (from Poona), Mr. and Mrs. De [illegible] Dalmas, formerly secretaries of the society, Misses Bowman, Keay, and Patteson, missionaries on furlough. Breakfast over, the chairman said that there was one feature [illegible]

their society and it was that it was unsectarian. They had among them, and in fact on their council, several representatives of the Church of England, the Baptists, Wesleyans, Congregationalists and Presbyterians. Besides these there were several of the Society's labourers from the mission field who at the convention which would be held elsewhere during the day would give most interesting account of the society's work in India.

Mrs. Sorabji made a touching appeal on behalf of the women of India to the women of England for help. She, her husband, and her seven daughters had given up their all, and had thrown themselves heart and soul into the work, and in spite of the numerous persecutions which had beset them, they had gone on conquering, and meant to conquer. When she started for England her fellow-country-women laughed at her, and said that the English would not assist her in the work, but since she had been in this country she had met with nothing but the greatest kindness on all hands. The ladies of England had welcomed her into their homes and had given her money for the support of her zenana and school work.

At the convention which was subsequently held at Exeter-hall several addresses were delivered. Major-General Sir Robert Phayre urged the importance of sending out lady doctors and founding hospitals. He was glad that they already had a very successful one in operation at Lucknow, but they wanted many more.

—P. and O. telegram; Suez, June 7: At noon the *Kaisar-i Hind*, while lying at anchor in Suez Roads, was run into by the British India steamer *Merkara*, which struck her port side abreast of mizenmast, cutting in a length of three feet below the water-line. *Kaisar-i-Hind* since been brought into Port Ibrahim, and now discharging cargo. Peninsular and Oriental Company have offered passengers go home in the steamers *Malwa* and *Brindisi*, to leave Suez this afternoon. There will be no interruption to the India, China or Australian mail services.

—The Rev. Canon Liddon has sent a telegram from Pera, Constantinople, declining the offer of the bishopric of Edinburgh. In the telegram he says:—"Most grateful. Must decline. Will write."

—*Overland Mail*; July 11: The ceremony of opening a handsome and well-fitted home for working girls of the City, which has been established in Chiswell Street, was performed on June 5 by the Lord Mayor, in the presence of a large and distinguished assembly, which included the Duchess of Teak, Princess Victoria, the Duchess of Marlborough, the Marchioness of Stafford, Lady Aberdeen, the Lady Mayoress, Lady Cremorne, and Lord Wimborne.—Belfast during the last few days has been a scene of rude and passionate riot. It originated in a dispute between a Protestant labourer and some Catholic workmen at a graving dock; this was followed by a collision between the Orangemen at the shipbuilding works of Messrs. Harland and Wolff and the offending Catholics. But, as tranquillity was being restored, some county police who had been drafted into the town to preserve order, seem to have acted with rather unfortunate roughness towards some Protestant workmen who were leaving their factory. To understand what followed it is necessary to recall two facts. A large proportion of the constabulary force is Roman Catholic, and the Ulster Protestants, rightly or wrongly, have been irritated by the menacing language used by Mr. Morley in the House of Commons. They were therefore in the humour to look with jealousy upon the action of the police who were, on the first sign of an alarm, concentrated on Belfast.

The Pope held a secret Consistory on June 7, at which were created as Cardinal Priests—Mgr. Bernadon, Archbishop of Sens; Mgr. Langenieux, Archbishop of Rheims; Mgr. Place, Archbishop of Rennes: Mgr. Jaschereau, Archbishop of Quebec; Mgr. Gibbons, Archbishop of Baltimore; and as Cardinal Deacons—Mgr. Theodoli, Prefect of the Palace and Major-domo to the Pope, and Father Mazzella, of the Society of Jesus. Subsequently sixteen sees, almost all Italian, were provided with bishops, and two bishops *in partibus* were nominated.

The traffic on all the tramways in New York, Brooklyn, and the suburbs, except on the Third Avenue line, was stopped on June 5 by a strike of the employés to the number of fifteen thousand, but a compromise was arranged, and the cars are running on most of the lines

—Particulars are published of a murder committed on June 3, near Killarney, by a party of Moonlighters. The victim is an old man named Tanguey, who was living with his son-in-law, Cornelius Doherty, at Ardeegalvia. Tangney up to last October was bog-ranger on the property of Mr. Going, and, owing to disputes about rent, the landlord and his workmen became obnoxious. Tangney was then visited by Moonlighters and forced to take an oath to give up his connection with the property, which he is said to have faithfully kept During the week some of Lord Kenmare's tenantry on the neighbouring townland of Ballagh cut some turf on the Going property, and it was rumoured that Tangney received money for it on behalf of the landlord. At midnight on June 3 a party of Moonlighters visited Tangney at his son-in-law's house, and made him come out of bed. They accused him of selling the turf, and on his knees he declared that as he did not, that he had kept his promise, and that as he was at holy communion that morning he would not tell a lie. One of the party in the house then said they would forgive him, but others outside demanded that he should be shot. His wife and daughter were present. The former throwing herself between the murderers and her husband, one of the ruffians put a gun to her breast, and she declared she was willing to die. She was dragged into another room, and immediately afterwards two shots were heard. The old man was fatally wounded in the groin, and, being aged and very broken in health, he died in a few minutes.

The anniversary meeting of the Society for the Propagation of the Gospel in Foreign Parts was held in St. James's Hall on June 7, the Archbishop of Canterbury presiding. It was announced in the report that the income of the society last year was larger by nearly 9,000*l.* than in any previous year of the hundred and eighty-five of its existence.

—*Indian Witness*: The Rangoon Methodist Girls' School has reason to be encouraged by its success at the recent Middle School examinations, having passed five out of the eight girls sent up, one of whom headed the passed list of all city schools, of both boys and girls. The others took good rank.

—*Indian Chr. Herald*: "Complaints were uttered at the last Synod of the United Presbyterian Church of Scotland of the worship in their churches being for the most part a performance of the minister and the choir, the bulk of the congregations being mere spectators, listeners and critics; and suggesting not only that the whole congregation should take an active part in the singing of God's praise but also that as far as possible advantage be taken of any gift of reading God's word of prayer, or of preaching or prophesying, which might be possessed by any or many of the congregation, male or female, and all this without in any way interfering with order of decency or the ruling power of the minister or president of the meeting or the respect and honour due to him. This would undoubtedly be a return to apostolic practice, which in its turn was founded on the worship carried on in the Jewish Synagogue, which our Saviour himself honoured and sanctified for all time by His taking part in it, not as priest or elder, but as one of the people. The reform is needed not in the United Presbyterian congregations alone, but in all our congregations, and if there was more heartiness and life in serving God, there would be less difficulty in carrying out the much-needed reform. Dr. Ryle, the evangelical Bishop of Liverpool spoke to the same effect when he said in Exeter Hall last month:—"where everything is left to the parson and the choir, while the people sit by and say nothing at all, I shall never admit as long as I live that that is a hearty service." And most certainly it is not apostolic, and yet that is the way the services are generally conducted in all Christian churches."

In all?

Thursday, July 1.

—Mr. Geo. Patterson, Engineer, Imperial Mills where a coolie lost his life by the turning of the cock of the boiler, has been acquisted of the charge of negligence.

—The Str. *Mirzapore*, with English Mails, left Aden for Bombay, Wednesday, 3 a. m.

—A Bhattia named Ghellabai Pudumsey, who was formerly a leading merchant in Bombay, yesterday obtained his discharge from the Insolvency Court. The liabilities amounted to Rs. 45, 92, 799, while the assets were *nil*.

—Mr. George Hummeley, a German gentlemen, lately from Europe, shot himself at Watson's Hotel on Tuesday. The Coroner's jury brought in a verdict of suicide while in a state of temporary insanity.

—There are 700 religious papers published in America.

—*Independent*: There is to be another Arctic Expedition from this country, of the most modest, but perhaps not the less hopeful, kind. Colonel Gilder, who has had much experience in Arctic life, after full consultation with Greely and Schwatka, will start early in June, and attempt to reach the Pole with not more than one white companion, carrying on the journey entirely by the aid of the Esquimaux and their dog sledges. He will live with them on the country, and in their ways, will take his time for it. It is not a hopeless task.

—The Rev. Dr. Cushing, missionary in Burmah, writing in the *Independent* on Dacoity, says: Even the result of allowing so many Burman soldiers to depart without being disarmed, would have been very greatly neutralized had the proclamation of January 1st been a clear and firm declaration of the end of the Burman monarchy, the establishment of direct English rule, and the severe punishment of every dacoit captured. Such was the character of Lord Dalhousie's proclamation at the close of the Second Anglo-Burman war, and its effect was most powerful in hastening the pacification of the newly annexed Pegu province. Instead of this policy, the proclamation of January only announced that the change would continue "during Her Majesty's pleasure." To the Burman, this seemed to leave the future of the government of his country undecided. Some prince of the blood might be elevated to the throne of rule independently, or under the control of a British Resident: or there might be a complete annexation to the Indian Empire of Great Britain. This uncertainty with regard to the future was a sign of weakness to the ignorant, credulous Burman mind, which, from long tutelage under an absolute despotism, fears and respects only the hand of power It seemed a strong indication that England might not feel perfectly sure of being able to maintain her supremacy, notwithstanding the success of her arms. Every restless and turbulent person was encouraged to do his best to promote disorder, while those loyally disposed to English rule were unwilling to make themselves conspicuously loyal during the English occupation, which might, after all, prove to be only temporary.

—John Ruskin having had an opportunity to discuss in a London paper "How to give away £100,000," says: It happens at this moment

that I don't want to give away any of my money; and what I want to be told is how I am to do good by keeping it."

—*Independent:* The drink bill of the people of the United States—that is to say, the sum spent in the purchase of intoxicating liquors, to be used as a beverage—is estimated to be nine hundred million dollars a year. This huge amount is worse than wasted, since the liquors bought and consumed entail enormous evils upon the consumers and their families, in many cases pauperizing them, and in others leading to the commission of crimes. If we suppose one-half of this sum to be the annual outlay for these liquors made by the working classes, then their drink-bill each year amounts to four hundred and fifty million dollars. If we again suppose them to save this amount by not spending it for liquor, and not wasting it on any foolish and unnecessary luxury, they would in a single year do more to improve their condition, and make life happy, than can be done by all the strikes that can be gotten up for the next hundred years.

—*N. Chr. Advocate:* More than twenty years ago the writer had the pleasure of making the acquaintance of Mr. Edward E. Meakin when we entertained at our home both himself and his excellent wife, daughter of the late Samuel Budgett (Rev. Wm. Arthur's Successful Merchant). We have the pleasure of a letter from him just now from Tangier, Morocco, which contains much of interest to many Christian workers. Many old India missionaries remember Mr. Meakin, and that at the request of the Loodiana missionaries the cause of Lady Kunahur Singh and her children was carried by him through a lengthy chancery litigation. Troubles and losses and domestic affliction broke down his health, and in 1883 he went to Morocco for his health. In July, he commenced and issued for fourteen months the *Morocco Times*, but its uncompromising tone in reference to great wrongs caused pressure to be brought on the printer and it was suspended, until Mr. Meakin fitted up a printing office in in his own house and he and his son brought out a number of the paper printed by themselves, though they knew nothing of printing. An engineering friend helped him to put up the printing machine and his mother and sister aided in setting type.—Mr. Meakin has a medical missionary and his family in Tangier for whose support he is responsible, and for which hitherto he has personally borne all the expense. He is endeavouring to establish a home for invalids.

Friday, July 2.

—We have been favoured with the *Indian Railway Travellers' Guide* for July, published at the *Bombay Gazette* office. Price, 8 annas.

—Deaths last week, 412.

—A Parsee brings an action against three other Parsees and a Hindoo religious mendicant (bawa) for having got from him money to the amount of Rs. 8,050, on pretence that the bawa understood the art of converting quicksilver into gold.

—Referring to yesterday's telegrams, the *Times of India* says: Two hundred and sixty-five seats altogether have been filled up without opposition. The result on the whole is that those against the Home Rule Bill outnumber their opponents by nineteen at the commencement of the real contest.

—Same: Yesterday the rate of press telegrams from England to India was reduced to one-and-four-pence per word, and this welcome change will probably have considerable influence on the future of the English newspapers in this country.

—Fall of rain, to date, Fort, 45 inches.

—*Bombay Gazette*; Mandalay, 29: A small outpost at Lamaing near Mandalay was attacked by Shans before daybreak on Sunday, the 27th. The dacoits did not use firearms, but cut down the sentry and rushed through the camp, severely wounding Captain J. E. Preston, 12th Madras Infantry. They killed a jemadar and a private of the 12th Madras Infantry, and two camp-followers. Three privates and two followers were wounded.

Mr. Bruce, an Agent of the Bombay-Burma Trading Company, has been killed by dacoits in the Ningyan district. He had gone out without a guard.

Lieutenant Shubrick, of the Somersetshire Regiment, pursued and defeated a party of dacoits near Ningyan, but was shot dead by them. Two native policemen were also wounded.

—Miss A. E. Brooke, First Assistant, Mahalaxmi Female Training College, Ahmedabad, has passed an examination in Gujerati, according to the Higher Standard.

Selections.

THE SALVATION ARMY.

For a week past certain parts of London have been, as it were, bristling with members of this militant organisation, in connection with which an international congress has been held. The position of the Army, as compared with other religious bodies, is altogether anomalous. Instead of being recognised and, so to speak, having a place allotted to it in the social and religious scale, it has been met in some quarters with avowed and active enmity; has been regarded by many—probably the majority—as a source of amusement and an object of pity; and has been treated by others with a stern and icy coldness that amounts to passive hostility. But latterly there have not been wanting signs that this anomalous state of things is undergoing modification, that some of the recognised churches are prepared to hold out the right hand of fellowship to the new organisation. And, to speak the truth, such a force as the Army has now become can hardly be ignored or treated with silent contempt. When an organisation has spread to such an extent that it can call together its members, not from London or even England alone, but from Ireland, Scotland, France, Switzerland, Sweden, America, Canada, Australia, South Africa, Germany, India and China in numbers sufficient to make up a procession a mile in length, no argument is requisite to show that it is a force which must be taken into account. The stern logic of facts compels its recognition, however little its practices may be approved.

The congress was opened last Friday night with a mass meeting and reception at Exeter Hall. General Booth, the chief of the organisation, presided, and was supported by Mrs. Booth, the other members of his family, and most of the leading officers of the Army. By seven o'clock, the time at which the proceedings were to have commenced, the great hall was well filled, and half an hour later, when the General took the chair, the building was crowded in every quarter. The space at the rear of the platform was occupied by the members of some half-a-dozen brass bands in full uniform, and in front of these were representatives of the Army from the various countries mentioned above. The entry of the foreigners was the signal for an outburst of excessive enthusiasm. They also brought their own musical instruments with them, including a tom-tom, a cocoa-nut fiddle, and a barrel-organ. General Booth, the Chief of the Army, delivered a characteristic speech, in the course of which, referring to the progress of the Army, he said in 1882 they had 320 corps, whilst now they had 1,582. (Cheers.) The number of officers had risen in the same period from 766 to 3,602. In 1882 they held 6,220 meetings per week, whilst now they were holding 28,200 per week. During these four years they leased and built new halls with seats for 526,000 persons, in addition to which they had rented buildings all over the kingdom. The buildings leased and built cost in the four years 289,678*l*.

The proceedings were continued on Saturday. The first item on the programme for the day was an early morning breakfast at Exeter Hall, for the "foreign staff," at which Mr. P. A. Denny presided. Representatives from the various nations where the Salvation Army has established itself were present in their [illegible] costumes. Addresses were delivered by Mr. J. Cory, the Rev. Hugh Price Hughes, Mr. W. T. Stead, "General" Booth, Mrs. Booth, Miss Catherine Booth, &c. From twelve to three o'clock a conversazione was held at the Congress Hall at Clapton. At three o'clock what was styled a monster procession of Salvationist troops started from the hall, and paraded the neighbourhood. This was the procession which is referred to above. It was composed of representatives of all the different branches of the Army, and was accompanied by fifteen brass bands, flags, banners and standards being in profusion.

Each day since has witnessed meetings, held at Exeter Hall, Clapton, and other localities. They have been largely attended, and the proceedings have been most enthusiastic.—*(The Rock.)*

THE POWER OF A HOLY LIFE.

It was the life of the Lord Jesus Christ, even more than His words, that exercised such a mighty influence in every village or city where He went, and upon every person to whom He spoke. In like manner it needs but little penetration to see that among His followers, words and actions go for but little, even sometimes for evil, unless they are the result of the man's or the woman's inmost being. What we *are* must determine, in a very large measure, what we do: what we *do* need not necessarily in the least degree be the result of what we are.

Every action and word of the Man of Sorrows, who was also the God of Truth, was a result of His inmost being, and therefore they were as a very part of Himself; no flaw in His character or look contradicted them. His human life was for three-and-thirty years the influence of perfect holiness, perfect love, and perfect truth on this word, an influence which has but accumulated since He ascended on high, which lives eternally speaking now without voice or sound, and now again in distinct utterances. Against that blameless life no word can be raised; even those who would deny His Divinity and Godhead dare not in the face of such a life speak of Him as less than a "Prophet."—as One who lived for our example and who died as our example of perfect self-sacrifice.

And should not the lives of those who subscribe themselves by His name be after the same pattern? Should not their lives be holy? Should not their holy lives be a power?

There is an idea amongst some of us, that to have our hands very full of work for the Lord, to be very ready to speak of Him, very apt to pray at a prayer-meeting, are the special signs of a holy life; whereas, they may be no criterion at all of the matter. It is quite possible to have the hands full of good works and the heart very empty of Christ; to be very careful and anxious about the souls of others and very negligent about our own; to preach a great deal to others, and utterly fail in practising ourselves

Now such things as these are the great blemishes in Christ's kingdom, and the greatest obstacles to its advancement. They are also a great discouragement to many a humble, ardent follower of Christ; an "offence" and "stumbling-block" to His little ones; in a word, a *contradiction* to the very name *Christian*.

A holy life means not an ethereal *ideal* to be attained by a few, but an earthly *life* lived in the way in which Christ would have lived it. It means doing our acts with the power of

Christ living in look and manner—in which are contained very often far more than in any words—with the presence of "Christ in us," shining out through our souls; speaking with the love, the tenderness, the humbleness of one who has been "much forgiven;" with the confidence of one who knows in whom he believes, and who is ready to give a reason for the hope that is in him. But these outward results are only attainable from an inward cause; by being *actually* in our deepest being like Christ; so much so, that of us it may be true as St. Paul said of the Corinthians, "Ye have the mind of Christ." Immediately the question comes to every earnest heart, How may this be? and we look with dread at the outward circumstances of our life, at the inward deep corruption of our nature, and shrink away from the thought of the holy life which we yet know can alone satisfy us. But the answer is intensely simple; we hear and read much of Christ in us, and we in Him, which truly is the answer to all our needs. We know it, yet sometimes we fail to understand it and still struggle on in darkness, fail to reach the light.

Let us try to understand what it *means*,—Christ in us, and we in Him. Is it not *actual affinity with Him*,—to be obtained by *actual contact with Him*? not the contact of bodily presence, but that of soul and spirit. This seems a far-away and impossible idea to some, but is it really so? Let us turn to our Lord's life and see. "He went out into a mountain to pray, and *continued all night* in prayer to God." (Luke vi. 12.) Again, "He was alone praying:" (Luke ix. 18.) Thus it was *He* lived, in actual, near contact with His Father; and this also is the simple and powerful secret of Christ living in *us*. Christians cannot know Christ, unless they — in this as in other things — follow His example, and are much *alone* with Him. We are apt to expect Christian graces to blow and blossom in us of themselves, but they need the deep rich soil of communion with Christ to bring them forth; this is the secret of holy living; this the secret of power in the life. It is by quiet hours alone with our friends that we know them; it is by the silence and reassuring grasp of *what they are* that we love them and grow up to them; and our God has condescended that in this simple, natural way shall also be our growth in the knowledge and love of Him whom we are permitted to call the "Friend that sticketh closer than a brother."

Oh, why is it we so neglect this mighty and tender friendship? It is far better to let work go, than to let Christ go; it is absolutely necessary to our work, to our life and character as Christians, that we should be *continually with Christ;* not only telling Him of our work; not only confessing our failures and shortcomings; not only praising and blessing Him for His goodness and loving-kindness, but also in that deep silence of which the writer to the Hebrews speaks, when he says, "*consider* Christ Jesus." Consider Him; think of Him; get to know Him by dwelling on Him, dwelling on His names, each bearing its own precious and special index to His character; dwelling on His words, on those wondrous "looks," on those "touches" of His, of which we read in the gospels; on what He *is*,—in Himself as well as towards us. Will not this teach us to know Him, to use Him, to live in Him, to act on His presence within us, to draw on the everlasting resources of the Holy Spirit?

In no other way but this *can* we live a Christ-like life; much with Him, we shall grow *like* Him; much with Him, we shall grow *into* Him; much with Him, we shall know His mind, and discern His will; much with Him, our life will be a *power* among those with whom we live, for a life thus produced, thus sustained, *must* be a power; its works, its acts, its words will be so, but above all, it will *itself* be so.

Does not the lack of this individual secret companionship with our Lord account for the blemishes and obstacles that Christians often are among themselves, and towards the world? It is not necessary to enlarge upon what they are to the world. As it has been said, worldly men will not read the Bible, but they will and do read Christians; and, having read them, they judge them from their own Christian standard, and thus is produced a result more harmful to the religion of Christ than is the open neglect of those who make no profession. Worldly men cannot and will not sever counterfeit from real; they do not discern between the holy and beautiful laws of Christian life, and the sinful disobedience of those laws. Christian people! the eye of our God is upon us; His presence with us; His ear open to us. Shall we so disgrace Him, in the face of His enemies?—(*Times of Refreshing.*)

QUESTIONS WITHOUT ANSWER.

MANY persons are full of "questionings." (Luke 23 : 9.) They cannot accept Christ, nor become religious, nor do anything of any account, until these questions are all satisfactorily answered. Conversion must be postponed. Regeneration is incomprehensible. Growth in grace is impossible. Entire sanctification is either a mystery or seems to be far away, above them, impossible of "attainment," or "obtainment." Every gospel privilege, every religious duty, every Scriptural precept, every precious promise, every delightful experience, gives rise in their minds to questions, which, like those of Herod, are evidently needless, captious, and unworthy of serious attention. They waylay every preacher. They button-hole every friend. They propound problems to every polemic. They pounce on the "loud professor," as though they had found great spoils. Like Herod, they are exceedingly glad when they get hold of him (verse 8); for they have been desirous to see him of a long season, because they have heard many things of him, and they have been hoping to see or hear of some great spiritual miracle that has occurred to him, or been done by him. They have not the merit of honest Nicodemus. They have not the candor to acknowledge that many who have been born blind, now see; or, beholding saved men standing with them, they can say nothing against the work done in them, (Acts 4 : 14); nevertheless they confer among themselves as to what they shall do with these men? for that a notable miracle hath been done in saving such people is manifest to all; and they cannot deny it. Pretending to investigate moral phenomena, they are really plotting to get them and their exhibitors out of the way.

There is an infinite wisdom in treating such questioners as Christ treated the curious, cavilling, treacherous, cowardly, and dastardly wicked Herod; "He answered him nothing." To do so in such cases is a waste of precious time; it is "casting pearls before swine;" it is harmful alike to the questioner and to the questioned; it is gratifying an unsanctified curiosity; it is degrading the Divine mission and merits and miraculous works of Christ into the very dust.

And will it be believed, that, while the infamous Herod, whose questions Christ considered beneath His notice, continued busily to ply them upon Him, there were professed religionists, Chief-priests and Scribes, who stood by and vehemently accused our Divine Lord to this representative of infidel, yet superstitious, human authority. So little did they understand the types, the shadows, the ceremonies, the precepts, the fundamental principles, the history and biography and sublime poetry and prophecy of their vaunted church, that they rejected the very Christ to which their creed, their traditions and their antecedents all pointed in letters of living light. They contended for the form, but did violence to the spirit of their own dispensation. They were proud of their creed, while they vehemently accused its Christ. They were like actors, who absurdly clamored for the play to be put upon the boards in the absence of the chief character. Their vain logic lacked but one thing, and that was its major premise. Their "vehement accusations" lacked but one thing, and that was even the shadow of truthfulness. Their zeal lacked but one thing and that was an appreciative knowledge of the Son of God, and of the meek, lowly, gentle spirit of His Gospel. Their orthodoxy was the bare form of godliness. Their claim to the priesthood was the oil on their heads, the robes on their backs, a faultless genealogy, the right of pre-emption, the tinkling of the ostentatious bells on the hem of their garments, and the breadth of their phylacteries. Their only claim to the perfecting of their own Dispensation, was their human part in the provision of the Lamb of God, which should take away the sin of the world.

The prototypes of these questioners and accusers are to be found in all places and in all ages, inside and outside of the Church. Whatever need they have for the Church and its creed, they have none at all for its Christ. Whatever pride they take in its external formalities, in its stately ritual, in its music and flowers and fantastic addenda, they have not the humility nor the moral heroism to reach its essence of meek, humble, pure and perfect love. However pompously and gorgeously they celebrate its Easter, they know nothing of the self-crucifixion that is typified by its Good Friday, nor of the resurrection into newness of spiritual life set forth in the resurrection of Christ. Whatever interest they may take in observing its Christmas they are innocent of any personal knowledge of its New Birth. Their gifts on that occasion to one another, are without acknowledgment, or desire, or reception of the Unspeakable Gift of our Lord and Saviour, Jesus Christ. The feasts and festivals of the Church are only occasions of fashionable frivolity, while her fasts excite their profound contempt. They profess to honour Christ, but really they only question and accuse Him. If they ever surpass Herod in religious knowledge or profession, it is only to join the Chief-priests and Scribes who monopolize the church, while they challenge the Christ, who, with whips and cords, would drive their buyers and sellers, and their other abominations, from "The House of Prayer for all people." Their questions will be answered, not at the bar of Herod, but at the bar of God, when and where their accusations will recoil on themselves.—(*Chr. Standard.*)

"HONOUR TO WHOM HONOUR."

THE Free Church of Scotland has honoured itself by raising to the chair of its supreme court one of the most distinguished evangelists of modern times. Dr. A. N. Somerville, of Glasgow, at an age when most men would seek relaxation, if not rest, parted from a loving and beloved congregation that he might go forth to preach the Gospel to all the world. Since, at the call of duty, he went forth as a messenger of peace to all nations, there are few countries which he has not visited, and in which he has not preached the Gospel of grace. Beginning with our vast Indian Empire, and proceeding thereafter to our large colonies in Australia and New Zealand, he has within a few years laboured in Africa, traversed the Continent of Europe, and within the last few months, he visited the historic Seven Churches of Asia with a heart filled with an earnest desire to recall them to their first love. Even in old age he brings forth fruit, and with all the passion of youthful zeal he refuses to be content with the ordinary tasks which suffice for other men.

Like his friends the Bonars, he is one of the few surviving links between the present generation and the saintly McCheyne. We have

enjoyed the privilege of his friendship for many years, and we have for more than a quarter of a century recognised his untiring energy and devotion to his Master's work. It is a token for good when a Church delights to honour a man so single-minded. And the secret of a church's success is to be found in her possession of men of this stamp. The Free Church of Scotland has never lacked learning, and a pulpit which has been filled with such men as Chalmers, Guthrie, and Candlish cannot be called weak. She has had theologians like Cunningham and skilful leaders like Buchanan and Rainy; but it is not too much to say that her efficiency and success have not been less dependent on her missionaries like Duff and Murray Mitchell, her earnest pastors, like the three Bonars, and her men with a passion for souls whom an ordinary pastorate cannot hold, like the Moderator of her General Assembly now closing its session in the beautiful capital of the northern kingdom.—(*Word and Work.*)

Miscellany.

—The Bishop of Liverpool, at the Church Pastoral-Aid Society: They tell us that we ought to have more recreation provided, more Saturday night singing, more Saturday night plays, and that we are to cater more and more for the working classes, as if they were little children. I am bold to say from my knowledge of the working classes of the North that they are not little children at all. They have hard heads, thinking minds, and hard hands, and they don't want to be fooled with play and music, and museums, and that sort of thing. They have got hearts and consciences. (Hear, hear.) They have a belief in the world to come, and they want something to meet the requirements of those hearts and consciences, and to prepare them for all they have to go through in this world and to look forward to in the next. (Applause.) They want the old remedy with which the Church of England has been working for the last 300 years, since the glorious Reformation. (Renewed applause.) I believe that our working classes want nothing more nor less than the old Gospel of our Lord and Saviour. They want nothing new, nothing more ornamental, nothing more pleasing to the eye and tickling to the ear. They want neither grand concerts in churches nor quantities of flowers displayed, as if a church were a kind of place to look at flowers in. What they look at is the pulpit; and the pulpit lining is the most important thing in any church. (Laughter and cheers.) They want in every pulpit, whether among the manufacturers of cotton or the workers in the coal districts, or the operatives in the glass-factories and chemical businesses—they want more and more to see in every pulpit a man faithful in the things that belong to God. They don't want a mealy-mouthed man. They want sixteen ounces to the pound, full measure and running over, and they want it plainly and lovingly put before them. They want men to go among them who will speak English that they can understand, speak to their hearts and their consciences and not be afraid of mutilating the Queen's English, if only they can be understood of those that hear. But they want more and more men who can speak with sympathy to them in their own homes. (Hear, hear.) We must not think in the present day that a clergyman will succeed if he is merely clever in the pulpit as a preacher, and very effective on the platform as an orator. If a man is a giant in the pulpit and on the platform, but nothing more than that, the working men soon find him out and do not care for him. They like a man who will act as a real pastor, who will go from house to house, who will weep with them that weep, rejoice with them that rejoice, take an interest in every birth, every meeting, every departure, and everything that goes on, great or small, in the family of the poorest man as well as of the richest. (Hear, hear.) Sympathy, more and more sympathy, between different classes is one of the great wants of the day. We want more sympathy between the well-to-do classes and the working people, between the employers and the employed. We don't want men merely to make their money in our great centres of industry and to spend it, it may be, outside or to go to deer forests and shoot deer, or to the moors and shoot grouse, and after all forget the places where they got the means to do these things, forget the hard hands and muscles and the hard lives of the working men they have left behind. (Cheers.) No, we want them to show sympathy continually with the toilers. I have great faith in the old fashion of going from house to house. Dr. Chalmers said truly that a house-going minister will make a church-going people. If our working classes are to be reached it will be by men who will sit by their side, talk to them, not in a masterful, superior style, but like one who is flesh and blood, who knows that he has got to die, and to be saved, who knows what it is to work and to suffer, who knows what it is to have wife and children, who knows what it is to bear sickness and anxiety, and who can enter into all the sorrows and troubles of another. (Applause.) Those are the men we want—men who preach the Gospel from the pulpit with nothing left out or added to it—men who teach simply the plain, hearty service of Christ. We hear a great deal of hearty services in the present day. People send me a lot of newspapers that I should never think of paying for. (Laughter.) Many of them go into the fire, others into the waste-basket. But in some of them I have caught sight of statements as to what a hearty service is. Some people think that such a service is one with a great number of singing men and singing boys, all clad in surplices, singing extremely well, with a very good organist to accompany them, and all the congregation sitting quiet, listening to the music, with their hands hanging by their sides. (Laughter) I don't call that a hearty service at all. (Applause.) That is a service which will reach no heart, you may depend upon; and a service which will not reach the heart does not deserve to be called hearty. (Applause.) The service I call hearty is the sort we had at St. Bride's on Monday night in connection with the Church Missionary Society—a service in which the people joined as well as the clergy.

—Replying to one that urges that Christianity is making little progress in this land, the *Epiphany* mentions the following hindrances: (1.) The moral cowardice of some who are convinced that the Christian religion is true, but who will not for the sake of eternal life bear the reproaches of their friends and the social inconveniences which would be incurred, and who purchase outward peace at the cost of their inward peace, being continually a prey to a gnawing sense that they are traitors to conscience, and that they will one day have to give an account for knowing the truth and not embracing it. Such "hide themselves in the trees of the garden," amidst the leaves of skilfully invented excuses, but they cannot hide themselves from God—and they know it, and are guilty, uneasy and unhappy. Of these there are not a few.

(2) That indecision and irresoluteness of character which,—we say it in no carping spirit—is one of the most fatal weaknesses of the Bengali character. The victims of this moral paralysis sit still, excusing themselves on the ground that it is God's duty to teach them, ignoring the fact that He has already given them more light than they will live up to, and idly lying back with dreamy eyes and limp limbs when the word of power has already gone forth, 'Arise and walk.' Of these there are many, gentle lovable souls, dreaming and talking away the golden hours until the shadows of life lengthen and suddenly the night has fallen in which no man can work.

(3.) Ignorance and misconception as to the real teaching of the Christian religion. The knowledge which has been picked up has been got piecemeal, or second hand. Half truth are run away with, without the qualifications and supplementary truth to which a well-instructed Christian joins them. This dwarfed and caricatured form of Christianity is—not seldom in these pages—justly criticised, ridiculed and rejected. Don Quixotes and *windmill-tilters* of this class are numerous.

(4) Lastly, the natural dislike of the human heart to a religion whose first and last word is self-surrender. Sin, and all the various forms of self-gratification, if disastrous in their consequences, are pleasant. The cravings of appetite are importunate; the inherited tendency to indulgence strong. Why have anything to do with a religion which bids a man swim against the tide and battle with the tide? It is pleasanter, easier, freer, to float with the stream, especially if it is strong. A religion which insists on self-restraint is folly, the enemy of liberty, priestcraft, imposture. Away with it!

This class let us hope is, by far, in the minority. For ourselves we have known some of each of these classes and many of some, and have despaired of none, and—we are ready to confess it—have a fellow-feeling with each. And so the missionary, through sunshine and storm, success and failure keeps up his heart—working on, ploughing and sowing, knowing that one day he will also reap—if he faint not.

TELEGRAPHIC NEWS.

London, June 25th: There was a large assemblage of Orleanists at Ea yesterday to bid farewell to the Comte de Paris prior to his departure for England.—The Comte arrived at Dover last night. A manifesto has been issued by him in which he says that a Monarchy is the only remedy for the ills of France, and that he will labour untiringly to accomplish her salvation.—The *United Ireland* declares that the Fenian Manifesto published by the *Times* is apocryphal.—The prorogation of Parliament took place to-day.—Her Majesty in her speech, which was read by the Lord Chancellor, says that the present Parliament will be dissolved in order to ascertain the sense of the people in favour of a proposal for an Irish Parliament, which shall have the management of Irish as distinguished from Imperial affairs. The speech then says that the relations with all foreign Powers continue to be friendly, alludes to the peaceful settlement of the Greek and Bulgarian questions, and to the conclusion of a commercial convention with Spain.—The state of affairs in Egypt has improved, and the British army of occupation has been greatly reduced and brought within the southern limits of Egypt proper.—The cordial interest which has been taken by the people in the Indian and Colonial Exhibition of 1886 proves the great sympathy which unites all parts of the Empire and powerfully tends to confirm and promote it.—In conclusion, her Majesty prays that the new Parliament will promote peace and contentment among the people and strengthen the union of the Empire.—The new Oriental Bank, Limited, pays a dividend for the past half year at 5 per cent. per annum and carries forward £21,000 to reserve.

Constantinople, 25th: The Russian Government have pointed out to the Porte several violations of the Roumelian Statute by Prince Alexander, and have requested energetic Turkish intervention in the matter.

London, 26th: Mr. Gladstone has arrived in Manchester, where he has met with a most enthusiastic reception.—Mr. Parnell, who is at Portsmouth, made a speech yesterday, in which he said that he accepted Mr. Gladstone's

schemes for the final settlement of the Irish question.

Washington, 26th: The House of Representatives has adopted a motion requiring the Secretary of the Treasury to issue certificates of one, two and five dollars for the surplus silver in the Treasury in payment of the expenses of the Government.

London, 27th: Mr. Gladstone has gone to Liverpool.

Vienna, 27th: The Austrian and German Governments have intimated to Russia that they would disapprove of any isolated action on her part in Bulgaria.

London, 28th: The following Honours have been bestowed by the Queen in connection with the Indian and Colonial Exhibition:—Sir Philip Cunliffe Owen to be Knight Commander of the Bath.—Mr. A N. Birch, Commissioner for Ceylon, to be Knight Commander of St. Michael and St. George.—Mr. H. E Wodehouse, Special Commissioner from Hongkong, to be Companion of St. Michael and St. George.—Dr. George Watt, Commissioner in charge of the Imperial Indian Economic Collections; Dr. Tyler, Officer in charge of Native Artisans in the Indian Palace; Colonel LeMesurier, Commissioner for the Maharajah of Mysore; Major Neville, Commissioner for the Nizam of Hyderabad; Mr. M. M. Bhownuggree, Commissioner for the Thakore Sahib of Bhownuggur; and Mr. J. R. Royle, Assistant Secretary to the Royal Commissioner and Official Agent for the Government of India, have been appointed Companions of the Indian Empire.

Ottawa, 28th: The Dominion Government have announced that their policy in regard to the Fisheries Question remains unchanged and that they will strictly adhere to the Treaty of 1818.

London, 29th: A Royal Proclamation has been issued dissolving the present Parliament.—The new Parliament will meet on the 5th of August.—Mr. Gladstone made a speech yesterday prior to his departure from Liverpool, which in no way differed from his previous utterances of late on the question of the day. His reception at Liverpool has been of a most enthusiastic nature.—Mr. Gladstone returned to Hawarden last night.

Constantinople, 29th: The Porte has sent a communication to Prince Alexander, earnestly urging him to strictly observe the Roumelian Statute, and representing the dangers that will attend any infringement of it.

St. Petersburg, 29th: The *Journal de St. Petersburg* publishes an article, in which it dwells upon the indulgence shown by the Porte towards Prince Alexander, and adds that the situation in that quarter is fraught with danger for the future.

London, 30th: The British Government has announced its intention of supporting the Canadian Government in their policy in regard to the Canadian Fisheries Question.—A grand banquet was given last night by the Lord Mayor at the Mansion House to the Indians and Colonials, at which H. R. H. the Prince of Wales was present. His Royal Highness, who made a speech, said that the Indian and Colonial Exhibition had shown the English people the real greatness of the Empire, and it would be the pride of his life if it assisted in knitting closer the brotherhood between England, India and the Colonies.

July, 1st: Three Conservative members, [redacted]aron de Worms, have been returned [redacted]pool without any opposition.—[redacted] Davitt opposes Lord Hartington at [redacted]ssendale.—(Noon.)—Two hundred and sixty-five seats will be unopposed. Of this number fifty-five are Gladstonians, forty-six are Unionists, ninety-six are Conservatives, and sixty-eight are Parnellites.—(Afternoon.)—The Right Hon. Joseph Chamberlain, the Right Hon. John Bright, Mr. J. Henniker Heaton and the Right Hon. Arthur Wellesley Peel, the Speaker, have all been returned unopposed respectively for West Birmingham, Central Birmingham, Canterbury and Warwick.—The candidates for North and South Birmingham, Edgbaston, Blackburn, Dublin, Dover, Oxford, Taunton and Gateshead have also been returned unopposed.—Mr. Gladstone has addressed a letter to the people of London, in which he appeals to them to redress the injustice which has been shown towards Ireland in the past, to consolidate their hearts in maintaining the Union of the two countries (Great Britain and Ireland), and the immortal strength of the Empire.

GREAT EXCITEMENT IN WALES ABOUT A MARVELLOUS CURE.

LIVING SIX YEARS WITHOUT GOING TO BED

Mr. Editor,—While spending a few days at the pleasant seaside town of Aberystwith, Cardiganshire, Wales, I heard related what seemed to me either a fabulous story or a marvellous cure.

The story was that a poor sufferer who had not been able to lie down in bed for six long years, given up to die by all the Doctors, had been speedily cured by some Patent Medicine. It was related with the more implicit confidence from the circumstance, as was said, that the Vicar of Llanrystyd was familiar with the facts, and could vouch for the truth of the report.

Having a little curiosity to know how such stories grow in travelling, I took the liberty while at the village of Llanrystyd to call upon the Vicar, the Rev T Evans, and to enquire about this wonderful cure. Though a total stranger to him, both he and his wife most graciously entertained me in a half hour's conversation, principally touching the case of Mr Pugh, in which they seemed to take a deep and sympathetic interest, having been familiar with his sufferings, and now rejoiced in what seemed to them a most remarkable cure.

The Vicar remarked that he presumed his name had been connected with the report from his having mentioned the case to Mr John Thomas, a chemist of Llanon. He said Mr Pugh was formerly a resident of their parish, but was now living in the parish of Llanddeinol.

He strongly vouched Mr Wm. Pugh's character as a respectable farmer and worthy of credit. I left the venerable Vicar with a livelier sense of the happy relation of a pastor and people, feeling that he was one who truly sympathised with all who are afflicted in mind, body, or estate.

On my return to Aberystwith, I was impressed with a desire to see Mr Pugh, whose reputation stood so high. His farm is called Pancom-Mawr, signifying "above the dingle," situated near the summit of a smooth round hill, overlooking a beautiful valley in which is situated the lovely ivy-mantled Church of Llanddeinol. I found Mr Pugh apparently about 40 years old, of medium height, rather slight, with a pleasant and intelligent face. I told him I had heard of his great affliction and of his remarkable and almost miraculous relief, and that I had come to learn from his own lips, what there was of truth in the reports.

Mr Pugh remarked that his neighbours had taken a kindly and sympathetic interest in his case for many years, but of late their interest had been greatly awakened by a happy change in his condition. What you report as having heard abroad, said he, is substantially true, with one exception. I never understood that my case was ever given up as hopeless by any Physician. I have been treated by several Doctors hereabouts, as good as any in Wales, but unfortunately no prescription of theirs ever brought the desired relief.

Fifteen years ago, he said, I first became conscious of a sour and deranged stomach and loss of appetite, which the Doctors told me was Dyspepsia. What food I could hold in my stomach seemed to do me no good and was often thrown up with painful retchings. This was followed after a time with a hoarseness and a raw soreness of the throat which the Doctors called bronchitis, and I was treated for that, but with little success. Then came shortness of breath and a sense of suffocation, especially nights, with clammy sweat, and I would have to get out of bed and sometimes open a door or window in winter weather to fill my lungs with the cold air.

About six years ago I became so bad that I could not sleep in bed, but had to take my unquiet rest and dreamy sleep sitting in an arm chair. My affliction seemed to be working downward into my bowels is well as upwards into my lungs and throat. In the violent coughing spasms which grew more frequent, my abdomen would expand and collapse and at times it would seem that I should suffocate. All this time I was reduced in strength so that I could perform no hard labour and my spirits were consequently much depressed.

Early in this last spring I had a still more severe spasmodic attack, and my family and neighbours became alarmed, believing that certainly I would not survive, when a neighbour, who had some knowledge or had heard of the medicine, sent to Aberystwith by the driver of the Omnibus Post, some seven miles distant, and fetched a bottle of Mother Seigel's Curative Syrup.

This medicine they administered to me according to the direction, when to their surprise and delight no less than my own, the spasm ceased I became at ease, and my stomach was calmed My bowels were moved as by a gentle cathartic, and I felt a sense of quiet comfort all through such as I had not before realized in many years. I could walk arround the house and breathe comfortably in a few hours after I had taken the medicine. I have continued to take the medicine daily now for something over two months, and I can lay down and sleep sweetly at nights and have not since had a recurrence of those terrible spasms and sweatings. I have been so long broken down and reduced in my whole system that I have not tried to perform any very hard out-door labour, deeming it best to be prudent lest by over-exertion I may do myself injury before my strength is fully restored. I feel that my stomach and bowels have been and are being thoroughly renovated and renewed by the medicine. In fact I feel like a new man.

I have been much congratulated by my neighbours, especialy by the good Vicar of Llanrystyd, who with his sympathetic wife have come three miles to shed tears of joy on my recovery.

I bade Mr. Pugh goodbye, happy that even one at least among thousands had found a remedy for an aggravating disease.

Believing this remarkable case of Dyspeptic Asthma should be known to the public, I beg to submit the above facts as they are related to me,

F. T. W.

PASSENGERS SAILED

Per Str. *Hankow*, 29:

For London—Major J Law, Capt T P L White, Rev E H Ellison, Capt Macfarlane, Mrs Watson, Miss Watson, Master Watson, Mrs Pope, Col and Mrs Stewart, A Lady, Mr and Mrs Rainer, Mr and Miss Cumming, Mrs Bradford, Lieut Godfrey, Capt Stewart, Capt Westoby, Mr Stewart, Mr Hayden, Mr Ritchie, Mr Crick, Mr Young, Mr J Merry, Mr J and Master Williams, Capt and Mrs Fitzgerald and infant, Miss Lord, Mr James Henderson, Mr J Whiteside, Color Sergt and Mrs Seymour and child, and twelve German Sailors, ex s s Ajax as deck passengers

Per P. and O. Str. *Massilia*, 29:

For London—Col H C Menzies, Major and Mrs W Herbert, Mr Gemmel, Mr Rankine, Mrs O'Gorman, Rev R P Burnett, Major N J Nugent, R A, Col B A Boughton, Mr W Cookburn, Mr A S George, Mr and Mrs Sinclair, Mr and Miss Daly, Dr Rundle and 3 children, Mr McIver, Mr A Gold, Mr W Gold, Mr Rownay, Mr Lilley, Mr Stevens, Mr Toogood, Mr Downey, Mr and Mrs Barclay, Mr de Courcy, Mr and Mrs Leeman, Mrs Radcliffe, Mr and Mrs G H Simmonds, Mr H Hrrrison, Capt C J Dickson, Mr J Grogan, Mr T Williams, Mr T Knight, and Dr D F Mullen

For Brindisi—Col Godfrey Mr L A W Rind Capt B E Sprage Col and Mrs Greig Capt A J Abdey Mr F C Constable Mr C H C Sevenoak Mr A W B Higgens Col C S Grant Mr G A Lefrey Mr E J Cowen Mr Heinricks Mr G W Moir Mr Pickering Clark Mr Charles Smith Mr A R Anderson Mr E Oakshott Mr G M Robinson Dr McLaughlin Mr T Kleinknecht and Mr E Fayolle

For Venice—Mr and Mrs F McLaughlia

For Port Said—Col H Moore

For Malta—Surgeon-Major J H Newman

PASSENGERS ARRIVED

Per P. and O. Str. *Siam*, 29:

From London—Mr J McDermott, Mr C A Walsh, Mr S Kendall, Mr C Kendall, Mrs E Rose, Mr Alex Walker, Mr M J White, Bandmaster Cunningham, Bandmaster Wallace, Mrs Wallace, infant and child, Sub Condr J Donovan, and Mr and Mrs Chapman.

From Venice—Mr H Nelson Littlewood and Son, and Surg-Major Sibthorpe.

From Brindisi—Mr W S Meyer, Dy Surg-Genl Bruce, Mr H S C Hutchinson, Col Havelock, Mr H Kench, Mr C E Brasier, Mr H Russell, Mr and Mrs M Smith, Mr Quinan, Mr S E Voight, Mr Peppe, Mr E Dance, Mr J Harris, Mr J H Lane, Mr A S Dodsworth, Col R C R Clifford, Mr A M Miserali, Mr S Akitt, and Mr Geneste.

Domestic Occurrence.

BIRTH.

RICHARDS—At Mazagon, 2nd July 1886, the wife of Rev. Ira A. Richards, of a daughter.

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Miss C. Schwarz, 1st March 1887...	7	10	0
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Letters for the Editor may be addressed to him at the abovementioned Press.

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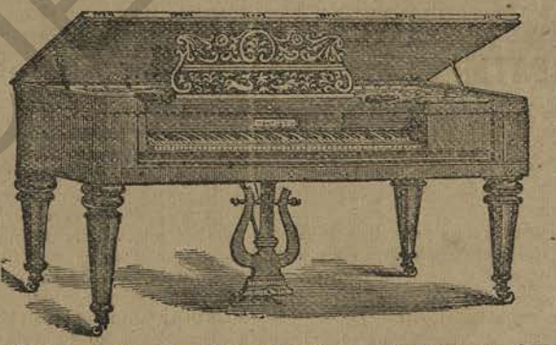

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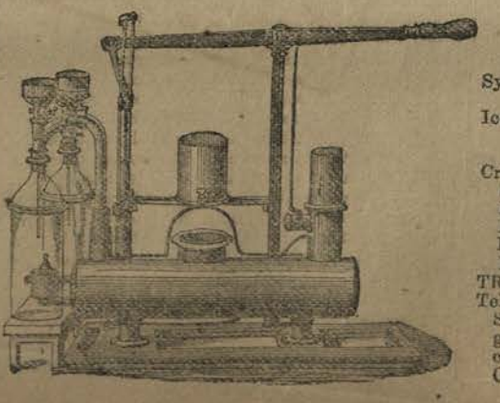

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